

Religious Informer.

PUBLISHED MONTHLY by EBEN'R CHASE ANDOVER, N. H.

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FOR THE INFORMER,

January 1st, 1820.

I WISH YOU A HAPPY NEW YEAR.

—

This is a saying that will no doubt this day be used by hundreds, and perhaps by some with a thoughtless tongue. That which will cause us to enjoy a happy year, is a reconciliation to the will of God; without which, none can be really happy. That happiness which is enjoyed in vain amusements, is not real, but imaginary; not durable, but momentary. True happiness consists in true reconciliation.

Perhaps we begin this year in health, and calculate to enjoy long life and prosperity; but alas! how uncertain is life, & all our worldly enjoyments.

I

Many commenced the last year with as great prospects of life as we did, but are now mouldering to dust. So no doubt it will be with some of us before the present year shall close. Perhaps I am one who will be numbered among the dead. Am I prepared to receive that HEAVENLY ROBE, wrought by Jesus Christ, when I drop this mortal tenement? If not, O Lord, discover to me my situation, and enable me to seek the Saviour, whom to know aright is eternal life.

This year doubtless will deprive many parents of their children, and children of their parents: the loving husband will mourn over the remains of his bosom companion; and the wife also must follow her

deceased partner to the grave. Since every thing in life is so uncertain, how important it is that we secure an interest in heaven. There are joys that are divine. No separation from friends can there be known. No pain be experienced; no temptation disturb our peace; and nothing interrupt our joys. O then, let us seek an interest in the Saviour now, and in so doing, we shall not only enjoy a happy NEW YEAR in this life; but at last, enjoy a NEW YEAR of release from sin in the world to come, and **INHERIT ETERNAL JOYS.** *E. C.*

THE EXPERIENCE OF MISS SALLY CURRIER, WHO DIED, DEC. 16, 1819, BEING 26 YEARS AND 5 MONTHS OF AGE.

When I was a child, not more than six or seven years of age; I was under strong conviction. A sense of my sin against a Holy God made me greatly fear & tremble. I knew that I was born to die, and after this the judgment, which I awfully feared. I plainly saw that unless I was born again, and made partaker of the grace of God, through his Son; that I should be forever lost. I could not refrain from weeping and saying, "who can dwell with devouring fire, or inherit eternal bur-

nings?" Then did I think my situation the most deplorable of any creature on the face of the whole earth! how gladly would I have exchanged mine with any creature, which I thought had not sinned. When walking in the fields, and hearing the feathered songsters warbling forth their notes, how did I wish to enjoy their happy lot! happy creatures said I, that have not made yourselves miserable by sin! would to God I could be like one of you! While under these gloomy apprehensions, these thoughts would sometimes come into my mind: "You are now young with the rest of your gay companions; they vex not themselves like you; they take pleasure in the days of their youth, and appear not to concern themselves about eternal things." Then would I return to my young company, hoping to find peace with them, and at short intervals, I fancied I enjoyed pleasure in our giddy mirth. But this was of short duration, for my fears would return again with redoubled force.

Thus I continued a great part of my time until I was 13 years of age.

In the spring of that year a considerable reformation took place, in which I thought I took some comfort, and for a

short time, felt a measure of peace in my mind.

I continued in this frame of mind a few weeks, but being young, was too easily led away by the temptation of the enemy, and again joined myself to my young companions.

Nothing especial occurred, except at times I had solemn impressions on my soul, and again wore them off, until I was in the 21st year of my age. At that time, I attended an evening meeting, and during the meeting a young girl about 10 or 12 years of age, spake in meeting, and when she had concluded, she came to me and said, "Sally, do you want a Jesus?"

These words reached my heart. After this I continued mourning day & night. Frequently when I retired to rest, I dared not shut my eyes to sleep for fear I should awake in ruin. Often did I resort to secret places to pour out my supplications, but no relief could find. The wilderness and every thing that I beheld appeared in mourning.

One night in particular, when I went to bed, I trembled so under the sense of sin, that it caused the bed to shake so that at first I thought there had been an earthquake.

After spending a sleepless night, as I had many times before; I arose in the morning

and on taking the Bible I opened to these words: "If ye being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him. These appeared like new words indeed, it seemed as though I had never read them before. I read them again & again, and joy filled my soul that was inexpressible & full of glory.

I went immediately to relate what the Lord had done. I could say,

'My Jesus has done all things well.'

It seemed as though I should always live thus happy, my sins were all forgiven. I soon felt it duty for me to be baptised, accordingly went forward in that blessed ordinance, and found great satisfaction in obeying the commands of Christ. The subject of religion was that on which I wished alone to converse.

Soon after this, I left the place where I then lived, viz. Bridgewater, N. H. and removed to Andover, N. H. When I came to Andover, there was no particular time of reformation, and I too much lost that enjoyment that I once felt, and often wounded my soul by joining with young company; but never entirely lost a sense

of these things, and sometimes felt happy seasons. During the summer of 1819, the Lord laid his hand upon me and I was brought low by sickness, but I knew it was just, and felt a desire that it wou'd work for my good.

I am now brought very low, and soon expect to bid the world adieu; but there is nothing in this world I desire to live for. I trust through the merits of my Redeemer, soon to join that innumerable company and Church of the first born in Heaven.

I love God above every thing else, and if I go to misery, it seems I shall love him,

My soul doth wish Mount Zion
Whate'er becomes of me; [well,
There my best friends & kindred
And there I long to be, [dwell,

Now my honored Parents, I am about to leave you. In whatever respect I have been undutiful to you, I hope you will forgive me. We soon shall part, no more to meet on earth. O may we meet hereafter, where parting will be no more!

My dear brothers & sisters, we have mutually lived together, but now I shall soon be seperated from your company. You weep around my dying pillow, but don't weep for me, but weep for your sins.

Should we part in the Eternal world, O how much more trying it must be, than it is to part here.

O remember your sister Sally when she is gone, that when alive she prayed for you. Seek the Lord while he may be found, call upon him while he is near.

And now my loving mates, I bid you adieu. Remember you are born to die, and after this the Judgment. O prepare to meet your God. Profane language! use it no more, but rather use your tongues in prayer to God, that he would forgive your sins. I now bid you farewell, until we meet at the judgment seat of Christ. Then may we be so happy as to enjoy the smiles of our Saviour together, and join in a song that will never cease.

This from your dying friend,
SALLY CURRIER.

I visited Sally Currier frequently during her last sickness, and truly my heart was filled with joy to behold the effect of religion. I thought surely, "Precious in the eyes of the Lord, is the death of his saints."

Her calm resignation evinced to all, that there is a reality in religion. She continued to exhort her visitants, and to speak of the glories of the world to come, until she fell asleep in

death. The funeral solemnities were attended by a large concourse of people, and a sermon was delivered on the occasion, from 2 Tim. vi. 8.

"Henceforth there is laid up for me a crown of righteousness," &c.

May the Lord sanctify this for good.

E. CHASE.

Minutes of the New-Durham Quarterly Meeting, holden at the Meeting-House, on New-Durham Ridge October 20, & 21, 1819.

1 Opened meeting by solemn prayer, while many appeared greatly impressed and ready to say O Lord meet with and bless us.

2. Appointed Elder Wm. Buzzell Moderator.

3. Received accounts from nearly all the churches, the most of which were refreshing, and gladdened the hearts of the saints.

4. In the afternoon and evening, the meeting was uncommonly solemn and powerful. As it was the first meeting holden in this house, and the first Q. M. that a number of the converts ever attended; we were ready to believe it was one of the most interesting seasons we ever witnessed.

October 21. A very large

congregation assembled, for worship.

At 10 o'clock A. M. a very spiritual and well adapted discourse was delivered by Eld. H. D. Buzzell from 1. Pet. 4. 18, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear," which was followed with uncommon searching exhortations among the preachers and brethren, and continued with very little intermission until 12 o'clock at night.

Aged brethren, who have attended this Q. M. from its first commencement until now, said they never saw a more spiritual meeting.

"Who is like unto Zion? how happy are her faithful sons & daughters? a people saved of the Lord, journeying to the Heavenly Jerusalem, having bread to eat that the world knoweth not of, joys unspeakably great and full of glory."

Concluded to hold the next Q. M. at the free Meeting-House in Barnstead, on the 3d Wednesday in January, 1820.

ENOCH PLACE, Clerk.

N. B. The foregoing minutes would have appeared before; but the delay has been occasioned by the Clerk being sick, and unable to prepare them.

FROM THE CHRISTIAN WATCHMAN.

AN ADDRESS

Delivered to the Singers of the Baptist Society in Charles-Street, Boston, September 26, 1819.

AS a new Choir of Singers have entered the seats this afternoon, perhaps it will not be improper if I should offer a few remarks on the occasion.

Praise has always constituted an important and interesting part of the public worship of God. Under the Mosaic dispensation much attention was paid to this sacred service. Provision was made for the support of one class of the Levites, whose office it was to conduct the praise of the Temple. There were singing men and singing women & those who played skilfully on the flute, harp, and other instruments. To those whose souls were attuned to the harmony and melody of music, the services of the ancient Temple must have afforded the most exquisite delight.

It should be remembered, however, that the Jewish church was a national church; and though its worship was admirably adapted to the then existing state of things, yet the costly rites, and the splendor and pomp of that dispensation have been abolished, & a more plain, simple, and spiritual service has been estab-

lished. Though the former might be more pleasing to man, yet the latter is more acceptable to God. It was, in fact, the unadorned simplicity of christian worship, which rendered it so offensive both to Jews and Gentiles. But the disciples of Christ had been taught that "God was a Spirit, and they that worship him must worship him in spirit & in truth." They were therefore satisfied with a service less splendid, because it was more spiritual, and more pleasing to the searcher of hearts.

Tho' on the establishment of the gospel church, singing was divested of its outward pomp, yet as a part of religious worship, it was continued. Christians were instructed to "*sing with the spirit and with the understanding also*;"—to admonish one another in psalms and hymns, and spiritual songs, making melody in their hearts to the Lord. We cannot wonder that praise should form a part of the service of the christian church, when we consider it is intended to honor God, and be profitable to men. The Lord himself tells us, "He that offereth praise glorifieth me." And our own experience will testify, how often we have been comforted and animated while singing the praises of the Most High. Our dormant

feelings have been roused—a flame of holy gratitude has been kindled in our bosoms—all our passions have become love, and all our powers praise. We have longed for one of the Harps of Heaven, and for the period when we should join the angelic choir,

“And sing more sweet, more loud,
And grace shall be the song.”

It is also a pleasing fact, that this part of worship has been blessed to the conversion of many sinners. Some important truth conveyed in the psalm or hymn, has made a deep impression on the mind; the sinner has been convinced of his guilt, and of the necessity and reality of the religion of Jesus. Austin, one of the early fathers of the church, traces his conversion, under God to this service. Hear his own affecting description of this important occurrence:—
“How much have I wept at thy hymns and songs, being exceedingly moved at the voice of thy church sweetly sounding. These pierced into my ears; thy *truth* melted into my heart: thence pious affections were raised, and it was well with me.”

I express the feelings of my heart, when I offer up the prayer, “May the experience

of Austin be yours. May the voice of praise sweetly sounding melt *your* hearts, and raise within you pious affections—then shall it be well with you.”

TO BE CONTINUED.

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An easy way to obtain an invaluable treasure.

Every man and woman in society, not only needs but greatly desires to be highly esteemed for honesty, industry, prudence, temperance, & kindness. It is very true that should we judge of many by their conduct, we should suppose that they had no wish to be esteemed for these virtues. But if they are accused of the want of any or all of them, we find they will invent a thousand methods to make us believe that such accusation is unjust, & that they are deserving of our esteem. So very desirous are they of this treasure, that they will invent & tell a thousand falsehoods to make us believe them honest. Now the easy method which we recommend by which this immense acquisition may be obtained, is for every one to practise the virtues for which they wish to be esteemed.

—
Analysis of the Bible.

Books. 66. Chapters. 1189.
Verses. 31,173. Words. 773,
692. Letters. 3,566,480.

Dejection Reproved.

Poor Mary was returning home, the picture of penury and want, thoughtful, yet serene and placid, when she was joined by a person of affluence and piety, but who was the subject of some afflictive visitations, and was threatened with more. She immediately began to relate her sorrows and apprehensions to poor Mary, who heard her with much attention, and then with all her tenderness of christian sympathy, besought her to be comforted, reminding her of the goodness and fidelity of that God who has promised never to forsake his people, and exhorting her to be grateful for the many mercies she now enjoyed, and to confide in the unchanging mercy and love of God for all future ones. By this time they had reached the door of her humble dwelling. Mary begged the lady to walk in, & taking her to a closet, said, "Pray, Ma'am do you see any thing?" The lady replied "No." "You see, Ma'am" said poor Mary, *all* I have in the world. But why should I be unhappy? I have Christ in my heart, and Heaven in my eye. I have the unfailing word of promise, 'that bread shall be given me, and water shall be sure,' whilst I stay a little lon-

ger in this vale of tears; and when I die, a bright crown of glory awaits me through the merits of my Redeemer."

Eng. Bap. Mag.

"Pray without ceasing."

When Christians become cold and stupid in religion, or what is still worse, lukewarm, they are apt to think that God has ceased to be gracious, and has wholly withdrawn the influence of His Spirit from the earth. They see others around them, also asleep, and conclude that the whole world are as stupid as their own hearts. In this way they become discouraged, & cease to pray when their prayers are most needed.

Perhaps God is pouring out His Spirit on some destitute places, or blessing a single sermon of a Missionary to the conversion of sinners, in answer to your prayers; and perhaps your prayers are doing much good that you will never hear of till the day of judgment.

Pray then without ceasing.

Rel. Intel.

AFRICAN COMMENTARY.

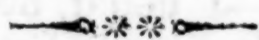
"He maketh me to lie down in green pastures; he leadeth me beside the still waters."

Ps. xxiii. 3.

"This is descriptive of the most cheering and animating situation in which a person can

be placed in desert countries, especially after the eye has been wearied by seeing nothing but what may justly be called *a withered, scorched, and sickly wilderness*. The sight of green pastures for flocks, and a river gently gliding along, to refresh them and himself in such a country, will make him forget all the toils that are past; but should his journey in deserts not be completed, he will leave such a spot with extreme reluctance.

The journey of a christian's life resembles travelling in a barren wilderness; but heaven appears like green pastures, beside still waters; so do even at present the ordinances of the gospel, and the communion of saints; by means of them his soul is refreshed, comforted, and strengthened; and he is often loth to leave them. They are the Lord's means of sweetly refreshing, and restoring his soul."



FROM THE CHRISTIAN WATCHMAN.
REFLECTIONS ON
THE CLOSE OF THE
YEAR.

*"O have I lev'd in contempla-
tive mood,
To seat me on the promontory's
brow,
Watch the last sunshine of the*

*parting year,
And cast a wishful look to-
wards eternity."*

Another year of our mortal existence has fled, and numbered with those "beyond the flood." How rapidly the moments pass! As we progress towards the confines of the eternal world, the wheels of time seem to roll on with increasing velocity. Our eyes must soon close upon all earthly scenes and our immortal spirits, purified by a Saviour's blood, will ascend in glorious triumph to the realms of celestial bliss, or, loaded with guilt, be consigned to the regions of eternal wretchedness!—How solemn the consideration! It ought to penetrate our inmost soul, arouse every dormant faculty, alarm every fear, and excite the deepest anxiety and solicitude. And now the enquiry arises—Are we prepared for this momentous change? Could we welcome the approach of Death, and yield ourselves without murmur to his cold embrace? Could we cheerfully bid farewell to relatives and friends, and every earthly enjoyment, and contemplate the realities of eternity opening to our view, with calmness and composure? Have we reason to believe that we should hear the welcome of our Redeem-

er, "Come, ye blessed of my Father?" and be made partakers of the ineffable glories which await the saints of God? These are questions of the highest moment, and consequences awful as eternity are connected with them. O let them sink deep into our souls, and may the answer bring peace and joy in the Holy Ghost.

For a moment let us look forward to the end of all things—View a world in flames—the elements melting with fervent heat—the tremendous peal of the Archangel's trumpet resounding thro' the ruins of the universe—the mouldering dust of countless millions reanimating at the call, and forming one vast assemblage around the awful bar of the Eternal Judge! Sublime, but dreadful event! How deeply interesting to the children of men! How ought we to fear and tremble, while contemplating upon it, lest instead of its being cause of joy, it should render us the subjects of indignation and wrath, tribulation and anguish." Let us, then, examine ourselves, & see if we are prepared to meet our God. If this be the case, we may calmly welcome death, behold with placid composure the solemnities of judgment, and in humble confidence anticipate with holy

rapture the joys of eternity when faith shall be lost in sight, and hope be changed to the full fruition of heavenly felicity. Y.

—***—

NEW ZEALAND CHIEFS.

The following letters were written by two New Zealand Chiefs, who have lately left England to return to their native land, JOSEPH TYSO,

Wallingford.

Baring in the Downs, Jan, 16, 1819.

MY DEAR FRIEND & BROTHER,
MR. HASSALL,

I have been very ill since I received your letter, at Missionary House, and on board ship. Our ship got aground, and came back to Chatham, & put into dock, and went to Brompton to lodgings very comfortable; and in a few days I better, and Mr. Bickerstetn come to see me, and I in sick-bed. I quite rejoice to see him—I could not speak, my voice quite stop. When I in my bed sick, I look to Jesus. I pray to him to make me better and happy. I no fear death when I sick, because Jesus die for me, poor sinner. He gives me new heart, I feel no happy when on board ship. You told me one day you never learn bad language—suppose you learn bad language, I no love you:

Christians no sware.—When I came to England I began to pray to Jesus Christ to forgive me my sins, and make me happy.

Suppose I hear any body read the Bible, I quite rejoice. I go home to my own country, and tell my countryman what Jesus has done for my heart. Captain Lamb a very kind man. Thank you, for take care of me aboard. God bless you.—Farewell.

Your affectionate friend,
THOMAS TOOL.

MY DEAR BROTHER FRIEND MR.
HASSALL,

I hope you very well; I very well myself. I pray Jesus Christ every night make me happy.

Thank you Mr. Hassall, for your long sweet letter, only I cannot read it [very well], yet Mr. Hall read it to me. I pray dear Jesus to learn [me] to read the book. How kind Missionary people pray for me every night, and all New Zealand men. My heart no quite good yet. I pray Jesus make it good. My heart most break, leave kind friends behind: Mr. Pratt, Mr. Bickerseth, and many kind friends. Never see them no more. Hope meet again in heaven, if I be good boy.

I shall be very glad if you

come and preach to New Zealand man. God bless you.
Farewell.

TEETERREE.

NAMES and PLACES OF RES-
IDENCE of the Elders in the
Christian Society in the State
of New-York, whose standing
on a strict examination was
found to be good at a Confer-
ence holden at Brutus, Cayu-
ga county, N. Y. Oct. 4 & 5,
1819.

Niagara County.

Joel Doubleday, Royalton,
Allen Crocker, Clarence,

Genesee County.

Robinson Smith, Murray,
Hubbard Thompson, Le Roy,
William True, Covington,

Ontario County.

David Millard West Bloom-
field,

Joseph Badger, Mendon,
Frederick Cogswell, do.
Sylvester Morris, Groveland,
Philip Sanford, Canadagua,

Cayuga County.

Elijah Shaw Brutus,

Oneida County.

Jonathan S. Thompson Ver-
ona,

Jefferson County.

Libeus Fields Houndsfield,
James Wilson, do.

Schoharrie County.

Benjamin Howard Worcester,

Montgomery County.

Jabez King Broad Albion,

John Spore Charlesten,
Saratoga County.

John Ross Ballston,
Otsego County.

Samuel P. Allen Otego,
John L. Peavy Hartwick,
Willet Stilman Plainfield,

Delaware County.

William Cummings Stamford,
Albany County.

John P. Teats Westerly,
Ashtibulah County, Ohio,
John Cheney Salem.

CHRISTIAN HERALD.

RELIGIOUS INTELLIGENCE.

For the Religious Informer.

Letters have been received, which give accounts of the glorious work of God in the conversion of sinners in various places. Elder George Hackett of Tunbridge Vt. writes that a revival has commenced in that town. He says that 13 or 19 have been hopefully converted, and the work appears to be going on.

Elder Solomon Howe of Newport, N. H. writes that the work appears very encouraging in that place,

We learn from Weare, N. H. that some have recently been brought to a saving knowledge of the truth.

Elder Timothy Morse of Fishersfield writes, that a reformation has commenced in Wendell, N. H.

In this Town about 20 of late have professed to find the Saviour to the joy of their hearts.

In fine, from almost every

section of the U. S. we hear of the out-pouring of God's Spirit, and in foreign Nations "light is springing up."

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REVIVAL of RELIGION.

A revival commenced at County-line, Jones county, early last summer, which has been graciously watered by divine goodness, so that that church has been increased by above 40 members in four months. A considerable work has been going on in Franklin county, but to what extent is not known. Lately in the church of Sardis, in Wilkes, & Washington and its vicinity, an unusual attention to divine things has been witnessed—indeed, in sundry other places the gloom seems to be vanishing. O may the darkness of night break, and the shadows flee away before the rising splendor of the Sun of Righteousness.

Georgia Missionary.

MEDITATION.

The soul's enlargement on high.

HERE the soul, confined to clay, is like a royal personage in prison, whose grand attendance is not seen, because he cannot come abroad.

While this heaven-born *excellency* is here below, wisdom differs but a little from folly; understanding is but a few degrees removed from ignorance; and all the mental powers are feeble. But O the enlargement of the soul on high! This map of future glories, now folded up in flesh, shall be extended in breadth and length above.

How penetrating then shall wisdom be! how active every power! how vigorous the flame of love! how enlarged the understanding! and how beautiful in the heights of glory shall the whole soul appear! Here the child of grace, who was glad of a seat on the threshold of the temple, and could with joy have been but a door-keeper in the house of God, shall not only be a pillar in the temple above, but shall be a living temple, in which the Father, Son, and Holy Ghost, shall condescend to dwell, and fill forever with his glory! O transcending bliss! to be dignified with such an inhabitant, who will write, in letters of immutable love, "This is my rest, here will I

dwell forever, for I desire it, and delight in it." Yea, in fine, the soul which would be content to shine as the least star in the firmament of glory, shall, in the visions of God, be extended to a transparent heaven, and spread into a cloudless sky, in which all the perfections of God shall sparkle like the stars, and the graces of the Holy Spirit, like so many planets, shall roll round the Sun of righteousness, eager to approach his assimilating beams, his vivifying rays; while he, the sum and source of bliss, fixed in his love in the centre of the soul, shall spread his quickening flames to every corner of the heart.

No more vexations, like vapours exhaled by the heat of righteous indignation shall fill my atmosphere with the suffocating fogs of anguish, or fall in showers of sorrow that end in streams of briny tears. Thunders and tempests there no more molest, where all is tranquility; no eclipse, where all is light; no shadow, where all is illumination; no evening, where all is everlasting day.

This *sky*, spread out by the fingers of redeeming love, this new-created *heaven*, is not only beautiful like a molten looking-glass, but shall be strong to stand forever; and

then and there, O how shall union be strengthened, assimilation increased! How shall joy heighten, wisdom grow, knowledge ripen, communion be most free, and ecstasy and rapture swell, fill, and overflow forevermore!

For the Informer.

Part of the following has been published in former numbers; but there being but few printed at that time, I re-print the following for the information of those, who have since become subscribers.

In New-Hampshire.

The number of churches belonging to the New-Durham Quarterly Meeting of the Free-will-Baptists is 20.

The number of Ordained Teaching Elders is 15, viz.

Thomas Bell, *Newcastle.*

Moses Bean, *Candia.*

William Buzzell, *Middleton.*

Nathaniel Barry, *Farmington.*

Samuel B. Dyer, *Nottingham.*

Abel Glidden, *Gilmanton.*

Ebenezer Knowlton, *Pittsfield.*

John Knowles, { *Gilford.*

Richard Martin, }

Micajah Otis, *Barrington.*

Enoch Place, *Rochester.*

John Page, *Alton.*

Peter Plalbrick, *Deerfield.*

Nathaniel Wilson, *Barnstead.*

Winthrop Young, *Canterbury.*

The number of Churches in the *Western or Weare Q. M.* is 10.

The number of Ordained Teaching Elders is 8, viz.
H. D. Buzzell, *Weare.*

Ebenezer Chase, *Andover.*

William Dodge, *Salisbury.*

Solomon Howe, *Newport.*

Timothy Morse, *Fishersfield.*

John Swett, *Enfield.*

Benjamin Tolman, *Ashby, Ms.*

Elijah Watson, *Sutton.*

The account from *Sandwich Q. M.* is not received.

The Clerk, or some brother who has a knowledge of that *Q. M.* will confer a favor by transmitting an account to me for publication. Also, accounts from *Vermont and Maine* are desired.

E. CHASE.

Informer.

ANDOVER, N. H. JANUARY, 1820.

To the patrons of the Religious Informer,
Respected Friends and Brethren,

I this month have the pleasure to present to the public the first No. of the Religious Informer, on the new plan. The pleasing situation of our country, and of most of the nations of the world, being delivered from the calamity of war, renders the commencement of this year truly delightful. Now instead of the roar of the cannon, and gar-

ments rolled in blood; we see the ministers of Christ going forth to spread the glorious news of *salvation*, not only in this nation, but amongst those nations who have never before heard of the Saviour. With delight, I publish those events, and joyfully anticipate the glorious time, when "*this gospel will be preached in all the world, for a witness unto all people.*"

May the Lord hasten the happy time, when the knowledge of his glory shall fill the whole earth.

Permit me, my friends, to tender to you my sincere thanks for your liberality in subscribing for my paper.

The liberal patronage that the Informer has already received, induces the editor to believe that many are pleased to read the accounts of the wonderful works of God in the salvation of sinners.

When I began to publish my paper last July, I then had but about 140 subscribers, and now I shall publish more than 800.

It is hoped that the patronage will continue to increase, and that no subscriber will have reason to be dissatisfied.

The present subscribers will confer a favor on me, should they endeavor to encourage others to patronize the work.

Should the Informer be introduced into some of your

afternoon and evening visits, perhaps it may be agreeable to some, who have not read them to hear of the spread of the gospel.

Correspondents are requested to continue to write for publication, and it is hoped that the number will increase.

To conclude. It shall be my study to make the Informer an impartial vehicle of religious intelligence, and I desire to be a means of comfort to my brethren; hundreds of whom will read this paper, that I never saw in time, and probably never will until time shall be no more. Should we be so happy as to meet at last in the kingdom of our Saviour,
We'll then recount lif's dangers
o'er,

*Review the labors that we bore;
And see ourselves safe on the shore,*

With love our conquerer we'll adore,

And feel increasing Union.
EDITOR.

MARRIED—In this Town, Mr. Edmond Buzzell to Miss Zeriah Bachelder, both of New-Chester.

Mr. Moses Fishfield, of Salisbury, to Miss Sally Bachelder of this Town.

A communication is just received from Eld. John Buzzell of Parsonsfield, Me. It will appear in the next.

POETRY.

FROM THE UNIVERSALIST MAGAZINE.

FRIENDSHIP.

LIFE without Friendship is a winding passage,
Thro' a wild desert wrapt in Egypt's darkness,
Where howling monsters find perpetual midnight,
Hideous and gloomy.
Where the sad wand'rer strays thro' mental thickets,
Curst with the thorn-hedge, interwove with briars,
Mournful and wretched while his sighs are answer'd
By piercing cold winds.
Friendship advances and the scenery changes,
Lo! devious ways soon turn to paths of pleasure,
Wild deserts blossom, and terrific darkness
Fly at its presence.
Friendship's a landscape deck'd with fragrant roses,
Where nature spreads her dainties in profusion,
Where the sweet songsters and the balmy zephyrs
Blend in one prospect.
Friendship has pow'r to soothe the care of mortals,
Sweet'ning our life thro' all its bitter changes,
Lays the foundation of a social union,
Wide as creation.
Virtuous Friendship leads to worlds celestial,
Where dwells the seraph crown'd with life immortal,
Where the Eternal infinite in goodness,
Pours seas of pleasure.

Preston, May 24, 1811.

ZUISTA.

LETTERS remaining at the Post-Office Andover, N. H. Jan. 1st, 1820.

BROWN John Jr.
 Bachelder Jacob
 Bachelor Josiah
 Barney Jabish *Danbury*
 Dyer David do
 Eaton Edward *Grafton*
 Fellows Joseph
 Hartford John *Wilmot*
 Kimball John
 Kimball Samuel Esq. *Wilmot*
 Mason Elisha

Page John *Grafton*
Pettengal Peter do
Rix N. B. & T.
Shaw Edward
Saunders William
Spooner James *Grafton*
Townsend Ziba
True William
Ward William
Ebenezer Chase, P. M.